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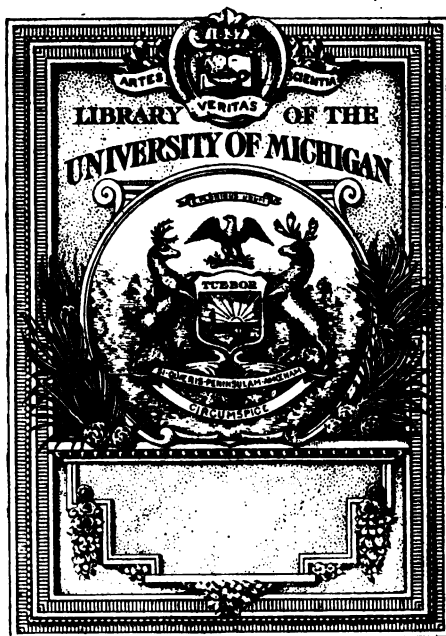
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THE GIFT OF
Mrs. L. H. Alexander

IMPORTANT QUESTIONS

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THE
QUESTIONS OF CHURCH PROPERTY
AND
SANITARIUMS

REPLIED TO BY

ms. AUGUSTA E. STETSON, C.S.D.

12

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And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

And he said unto them, I beheld Satan as lightning fall from heaven.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. (Luke 10: 17, 18, 19, 23.)

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak "as one having authority." (*Science and Health*, p. 14.)

"He uttered His voice, the earth melted." This Scripture indicates that all matter will disappear before the supremacy of Spirit." (*Science and Health*, p. 97.)

The hour has struck for Christian Scientists to do their own work; to appreciate the signs of the times; to demonstrate self-knowledge and self-government; and to demonstrate, as this period demands, over all sin, disease, and death.¹ (*Miscellaneous Writings*, p. 317.)

¹ This statement was made prior to 1896.

JANUARY 3, 1917.

MRS. AUGUSTA E. STETSON, C.S.D.,
7 West 96th Street,
New York City.

DEAR MRS. STETSON:—

I am aware of the well established fact that you are a pioneer student of our revered Leader, Mary Baker Eddy, and that you have demonstrated to the world your understanding of divine metaphysics according to her teaching for many years. I therefore consider you an authority on spiritual or righteous judgment, and am sending you my deductions regarding the recent article by Mr. Adam H. Dickey, one of the members of the Board of Directors of The Mother Church, which appeared in the *Christian Science Sentinel* of December 16th, headed—"A Progressive Step."

According to the spiritual interpretation of Christian Science, the article is the direct antithesis of the theology as taught and practised by Christ Jesus and an absolute reversal of the teaching of Mary Baker Eddy, the Discoverer and Founder of Christian Science and author of our textbook, *Science and Health with Key to the Scriptures*. It exhibits a lamentable ignorance of the Science of Christianity and is irreconcilable with the spiritual interpretation of divine metaphysics.

Consequently, I feel impelled by reason of my duty to God, to my Leader, and to mankind, to stand for the teaching found in *Science and Health* and to be awake to the absolute fallacy of accepting from any source a reversal of truth as given in our textbook, *Science and Health*, and in the other writings of our revered Leader.

Mrs. Eddy trusted that her followers would subscribe to the spiritual interpretation of her writings, at least that some would be able to do so. Therefore it is inconceivable that she could have been "deeply impressed with the thought that the Christian Science movement should have places where people suffering from ills of various sorts could retire for treatment, rest and recuperation."

Such a notion, if entertained by her, would have been subversive of the real spirit of her teaching, and a handicap to the ultimate fulfilment of her divinely-appointed mission. I am unable to understand how "the members of Mrs. Eddy's household" could have become imbued with such a mistaken notion as that Mrs. Eddy was in sympathy with the establishment and maintenance of a sanitarium for her followers, which, the Directors say, was for a long time, "uppermost in her thought."

The purpose of the Directors, in launching such an enterprise, cannot be "in direct obedience" to Mrs. Eddy's wishes, since she has left nothing in her textbook, nothing in any of her writings nor in *The Mother Church Manual* to indicate the necessity of such institutions. Such a method of procedure would not only conflict with the divine law but would be inconsistent with our Leader's instructions on page 357 of *Miscellany*, "Spirit is infinite; therefore *Spirit is all*. 'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated."

Therefore, "the inauguration of the Christian Science Benevolent Association" must be the outgrowth of material concepts. It is wholly at enmity with the divine purpose and cannot be the culmination of Mrs. Eddy's wishes in this direction. This should be the resurrection hour and is to all who have obeyed the rules laid down in her textbook, *Science and Health*. I understand that the Christian Science movement has long since passed its "infant stage," and is fast approaching that point in the line of spiritual advancement, where material symbols are receding before the imminent Christ man. To go back now to "positions outgrown" and begin

the erection of sanitariums, hospitals, and asylums when we are spiritualizing thought towards the one consciousness—Spirit is all, there is no matter—and the revelation of the ideal man and universe of God's creating, would be a retrograde step, and a reversal of the divine law of being. This refusal to stand upon the premise of absolute Christian Science is the height of folly. It is following "ways that are vain," indeed it is a preposterous notion.

Mr. Dickey's suggestion relative to Christian Scientists withholding any statements or comments of their own, until newspaperdom has expressed *its* point of view, is an argument of human belief, an attempt to make spiritual affirmations subordinate to material knowledge, in order that the voice of Truth might be hushed by error's *ipse dixit*. Christ, Truth, will reverse the falsity of this suggestion and destroy, for the followers of Christ, its influence in its incipency.

Mr. Dickey seems to have relinquished the spiritual fact of one Mind and one man and to have accepted the belief of life in matter with its accompanying results, sanitariums, hospitals, asylums, etc., thereby endeavoring to bring about the redemption of mankind through human mental ways and means. This adoption of a worldly policy, in contradiction of Mrs. Eddy's request for her followers to begin to build on a "wholly spiritual foundation . . . than which there is no other" (M'y), is to my understanding of Christian Science as taught by Mary Baker Eddy an insidious attempt of evil to hypnotize mortals, reverse the divine law that "man is not material, he is spiritual" (*S. & H.*), and again sink the world into sin and death.

The battle of Armageddon is on. It is a titanic struggle between opposing mental forces, good and evil, Mind and matter. Truth's representatives and error's advocates are engaged in mental combat. It is well for Christian Scientists to ask themselves, On which side are we fighting?

I shall continue to resist and overcome the false mentality of the Adam-dream until Truth reveals to me the spiritual cosmos,

spiritual man, the new heaven and the new earth, wherein dwelleth the eternal God and His immortal children.

Am I presumptuous in asking you to reply to this letter, which I assure you will be most deeply appreciated?

Very sincerely yours,

S . . . H . . . R . . .

7 WEST 96TH STREET,
NEW YORK CITY,
January 27, 1917.

MY DEAR MR. R. . . . :—

The call to-day to "Come over . . . and help us" (Acts 16: 9) comes not from Macedonia, as of yore, but from the East, the West, the North, and finally from the "sunny South" in your appeal for my confirmation of your views. Christian Scientists throughout the Field are questioning, as never before, the seeming reversal of the teaching of Christ Jesus and Mary Baker Eddy, which appeared in the *Christian Science Sentinel*, December 16, 1916, in the article to which you referred.

I have been waiting for someone to come forth and explain the apparent contradiction of Christian Science as found in our textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, whose teaching of the allness of God, good, and the nothingness of matter, human belief, has for many years enabled those of her followers, who adhered strictly to her instructions, to prove the power of the Christ-mind over all material sense testimony, viz., so-called sin, disease, and death.

Since no one has appeared to throw light upon the seeming reversal of Mrs. Eddy's teaching, and to assert understandingly, through demonstration, the *present* possibility of demonstrable Truth when its rules are followed and the Christian Scientist bears witness to a degree of spiritual attainment, and as much confusion has arisen since the publication of the article of December 16th, I feel morally obligated to defend divine metaphysics as taught me in the personal instructions and in the writings of my revered Leader

and Teacher, Mary Baker Eddy, which for thirty years I have unquestioningly practised, and demonstrated in perfect health, prosperity in Truth, which is expressed in a most harmonious environment, or "home," "friends," and the love, peace, power of my divine individuality, and joy of the Holy Spirit. This, to me, is a foretaste of heaven—absolute Christian Science, and is the result of genuine Christian Science when the spiritual law is obeyed and the fleshly mind, with its beliefs of pain and pleasure in matter, and love of the so-called material time-world, are subordinated to Christ.

In February, 1909, there appeared in *The Christian Science Journal* an article by Mrs. Eddy, entitled, "The Way of Wisdom," which begins with a quotation from Matthew 6:24, "No man can serve two masters: . . . Ye cannot serve God and mammon." She continues:

The infinite is One, and this One is Spirit; . . .

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a "suffer it to be so now" until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science,—Christ,—born of God,—the offspring of Spirit,—wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,—and this must be understood.

I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success,—to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all*. "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated (*The Christian Science Journal*, vol. xxvi., p. 696.)

To this letter the Trustees of First Church of Christ, Scientist, New York City, sent the following reply, which was published on the opposite page of the same issue of the *Journal*:

"WHERE SHALL WISDOM BE FOUND?"

NEW YORK, N. Y., Jan. 17, 1909.

MRS. MARY BAKER EDDY, CHESTNUT HILL,
BROOKLINE, MASS.

Revered Leader:—When searching for the answer to Job's question, "Where shall wisdom be found? and where is the place of understanding?" we found it in you, our beloved Leader, who are wisdom's mouthpiece to this age.

The demonstration of our church is the direct result of your instructions obeyed, and we shall continue to follow as you forever lead on in "the way of wisdom." You are continually pouring into our lamps the oil of consecration, and we are drinking of the wine of inspiration which you provide. The word has gone forth, "Hurt not the oil and the wine."

In grateful acknowledgment of the redemption of the first-born, mindful of the ever-present protection of divine Love, we will enlarge our spiritual phylacteries, binding them as frontlets between our eyes, that we may "demonstrate Christian Science to a higher extent." Having completed our demonstration of the church militant, we will strive more earnestly to attain the higher understanding which will reveal the church triumphant, where "Spirit is infinite; therefore *Spirit is all*"; no mistaken sense whose incentive is in malicious animal magnetism can prevent this unfolding.

The "spiritual modesty" with which you have "crowned The Mother Church building" has been and ever will be our abiding inspiration in building upon "a wholly spiritual foundation." Glorious, indeed, is it to have the horizon of our

spiritual vision thus widened by virtue of your vigils on the watch-tower of Zion.

Loyally yours,

The Board of Trustees of First Church of Christ, Scientist,
New York City.

E. F. HATFIELD, *Chairman*,
JOHN D. HIGGINS, *Clerk*.

The members in First Church of Christ, Scientist, New York City, who had risen to a spiritual apprehension of Mrs. Eddy's teaching of divine metaphysics responded to this call and began to build on a "wholly spiritual foundation," viz., "Spirit is infinite; therefore *Spirit is all*. 'There is no matter.'"

This classified the members of the church and seemed to cause a temporary separation between those who were spiritually prepared to begin to "build higher" at Mrs. Eddy's divine summons, and those who were not yet equipped with the weapons of spiritual warfare, viz., an understanding of God, and man's oneness with eternal Life, which is indispensable to the demonstration of Christian Science "to a higher extent."

Later, Mrs. Eddy, seeing the opposition which I would have to encounter, as I began to build on a "wholly spiritual foundation," wrote me a letter which was published in *The Christian Science Journal*, volume xxvii., page 313, from which I quote the following: "Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend."

I obeyed,—watched and prayed without ceasing and have not been *tempted* to discontinue using "the sword of the Spirit, . . . the word of God" (Ephesians 6: 17), my divine ego, which has prevented "the enemy of good" from separating me, for one instant, from the impersonal idea—Mary Baker Eddy's spiritual individuality, "Immanuel, or *God with us*" (*Science and Health*, p. 34). With her I stand upon the rock of Christ. Upon this "wholly spiritual foundation" I am building. This adherence to absolute

Christian Science *has* opened to me and to those who have been able to withstand the arguments of "the accuser of our brethren" the way to "never-ending success" in demonstration of eternal Life, Love, and Truth,—to salvation from material sense, or so-called sickness and death.

Some of the faithful adherents of Truth *began* to build on a "wholly spiritual foundation," but were not, at that period of their mental growth quite equal to crossing swords with "the enemy of good," and they fell by the way. With their faces, as ever, toward Spirit and their eyes fixed on the goal of immortality, they continue to follow Christ on another plane of consciousness, and will finally awake in the image and likeness of God. Christian Scientists must prove here or hereafter the allness of God, good, and His perfect universe, and the nothingness of so-called mortal mind and its embodied beliefs.

My dear Mr. R. . . , evidently you are among those who are beginning to build on a "wholly spiritual foundation," but you are not charitable to such as are still on a material plane and who are struggling,—pecking their shells, and striving to come forth into the light of understanding, which they will certainly do through suffering and Science and will finally grasp the spiritual fact that "Spirit is infinite; therefore *Spirit is all*. 'There is no matter.'"

Oh! for that divine love and the compassion of our great Leader, Mary Baker Eddy, whose wisdom detected the mental status of her followers and tenderly, patiently, guided and guides their infantile progress out of the fleshly mind into the Mind of Christ.

Her concessions to her dull and doubting disciples were like those made by Jesus. She says, on page 56 of *Science and Health*, "Jesus' concessions (in certain cases) to material methods were for the advancement of spiritual good." She encouraged every spiritual aspiration, and continues to draw all who are ready to follow Christ out of belief into their divine individuality.

Mrs. Eddy, the great divine obstetrician, who is behind the shadow, giving birth, in this age, to the spiritual idea, or man in

God's image and likeness, does not force the development of those who *attempt* to follow her teaching and demonstrate Truth, thus injuring the "useful surroundings" (*Science and Health*, p. 463), nor can she spare them the bitter experiences—the cup and cross—which sooner or later will turn them to God,—from so-called belief, to the understanding that "Spirit is infinite; therefore *Spirit is all*. 'There is no matter.'" She gives the rule of absolute, demonstrable Christian Science, the law of God, and *she* never departed from the teaching of Christ Jesus which she has given to the world in her textbook, nor made for herself a concession to human belief.

My dear Mr. R. . . , you do not seem to understand Mrs. Eddy's reply to the person who proposed to "found" a place of resort for the so-called sick, who turn to Christian Science for treatment and who think they cannot demonstrate health, a "home," and "friends," in their immediate surroundings. This proposition was made to Mrs. Eddy, who saw the situation and the phenomena which would inevitably follow, or which that condition of mentality would externalize, and would later require to meet its needs.

Mrs. Eddy "hurt not the oil and the wine." She clearly discerned the meaning of the words of St. Paul, "For this cause many are weak and sickly among you, and many sleep" (I Corinthians 11:30).

The Mind of Christ always has destroyed and always will destroy sin,—the belief of life in matter, and its consequent, sickness and death. To those who attain to a certain degree of understanding of the spiritual facts of being, there will be no need for resorts for invalids, "orphans' homes, insane asylums, and the like" since no such results emanate from the one Mind—or from those who possess the Mind of Christ—eternal Life, Love, and Truth. "Spirit is infinite; therefore *Spirit is all*."

Christian Science practitioners must give proof of the power of the Truth consciousness in the healing or destruction of disease. The "sign" of the potency of Truth in dispelling false sense testi-

mony—or disease—must incite patients to gain the Mind which was in Christ Jesus. Spiritual sense only will enable them to cast out the claim of sin which is the cause of sickness and suppositional death. The Christian Science practitioner cannot destroy the *sin*, or *cause* of disease, for another: There is no vicarious atonement. Mrs. Eddy says, "All must sooner or later plant themselves in Christ, the true idea of God" (*Science and Health*, p. 54).

Mrs. Eddy also says, in *Science and Health*, page 26:

While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love.

During many years I followed the personal instruction, as well as the spiritual guidance of our revered Leader, Mary Baker Eddy, and always have adhered strictly to the *spiritual* interpretation of her textbook, *Science and Health*, and her other writings. I have had much personal advice from her upon most important metaphysical points, and she never suggested to *me*, nor did I ever hear that she intimated to others the necessity "for a place of refuge to which sufferers could retire, and where they would receive proper care and attention as well as freedom from criticism while under Christian Science treatment."

She exacted of her *pioneer* students quick healing, which demands consecration to Truth and is the result of spiritual understanding. She never advised the consideration of disease, its types, or development, but bade her students rise out of the contemplation of material sense testimony, in its various expressions, and strive to acquire the qualities of the Christ-mind which destroy the evidence of so-called mortal mind. In *No and Yes*, page 26, Mrs. Eddy says:

This infantile talk about Mind-healing is no more identical with Christian Science than the babe is identical with the adult, or the human belief resembles the divine idea. Hence it is impossible for those holding such material and mortal views to demonstrate my metaphysics. Theirs is the sensuous thought, which brings forth its own sensuous conception. Mine is the spiritual idea which transfigures thought.

Mrs. Eddy was and is a follower of Christ. She learned of him the way to eternal Life and she will demonstrate her teaching as did Jesus, in appearing in the image and likeness of perfect Mind—God. She will fulfil the law of Love and prove her teaching. Consciousness is fast rising to spiritual "expression, form, outline, and color" (*Science and Health*, p. 247), and will visualize the ideal spiritual man known as Christ Jesus and Mary Baker Eddy.

In following the Master, in Christian Science, we learn that he did not sympathize with the man who had the palsied hand nor credit the evidence of the material senses, but said, "Stretch forth thine hand" (Matthew 12: 13), and the false mental phenomenon was immediately dispelled. An admission of the inability of the man to use his hand would never have restored it.

To the impotent man at the pool of Bethesda which had "an infirmity thirty and eight years" who came to the Master for healing, he said, "Rise, take up thy bed. . . . Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John 5: 5, 8, 14). Jesus did not yield to the belief that the man was helpless, nor advise him to "rest" and "recuperate."

The only rest *we* ever found effectual, when demonstrating through mental or physical suffering (and they are one) out of the so-called fleshly mind, was a resort to divine Life and Love, under the shadow of the Almighty Father-Mother God. Jesus refreshed himself and renewed his spiritual energies by abiding in Truth.

Christian Scientists have demonstrated over beliefs of suffering, physical or mental, wherever they found themselves attacked, when they remembered God's ever-presence and power and did not turn

to some particular locality to find Principle and the healing power of Life and Love. The Psalmist realized God's presence, as indicated in the following words:

If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall Thy hand lead me, and Thy right hand shall hold me (Psalm 139: 8-10).

When his disciples failed to heal the boy possessed with the "dumb and deaf spirit," Jesus said, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9: 25, 29), and he sharply rebuked his disciples who had yielded to the evidence of the material senses and failed to demonstrate Truth.

To Lazarus, Jesus said, "Lazarus, come forth. And he that was dead [to material sense testimony] came forth" (John 11: 43, 44). This is the truth in Christian Science that Mary Baker Eddy taught and continues to teach. Read from *Science and Health*, page 376, the following, "To fear and admit the power of disease, is to paralyze mental and scientific demonstration."

When Mrs. Eddy saw that some of her followers in New York had developed to a certain degree of spiritual understanding, she appealed to them to follow her and begin to build on a "wholly spiritual foundation," or consciousness. When this state of spirituality is attained the apparent reality of so-called sin, disease, and death disappears.

I reiterate, this is Christian Science as taught by Mary Baker Eddy and which she required her students to prove. She continues to teach and lead all who are not "separated" from her impersonal, divine identity. She has established Truth "as a permanent dispensation among men." It attests "the reality of the higher mission of the Christ-power to take away the sins of the world" (*Science and Health*, p. 150).

She has established Christian Science, and *demonstrators* of

Christian Science who will "occupy" till she comes and redeems her church, which will be the revelation of the Church Triumphant, "The structure of Truth and Love" (*Science and Health*, p. 583). The spiritual reflection of omnipotent Life and Love, through the first, second, and third generations has begun to leaven the fourth and final generation—or universal consciousness—and this leaven of Truth has stirred the so-called carnal mind to the beginning of its final self-extinction, which is manifest in the world war. This leaven will continue its fermentation throughout the entire world until there is nothing left to testify to a *material generation* and a mortal so-called man.

This so-called war is the warring elements of the carnal mind, and the question, often asked, "When will the war cease," is answered by the Christian Scientist, "When the evil qualities which compose the suppositional mortal man, viz., the belief of mortal man as a creator, lust, greed, envy, hatred, malice, jealousy, avarice, personal ambition for place and power, trust in material possessions, etc.,—when these elements are destroyed by truth or the understanding that 'Spirit is infinite; therefore *Spirit is all*,' 'and man is not material; he is spiritual' (*Science and Health*, p. 468),—when there is nothing left to testify to the lie, or Adam-dream of sin, sickness, and death, then, and not until then will the peace of God, eternal Life, Love, and Truth be demonstrated and the ideal man—Christ—will reign in justice and equity as the 'Lord of lords, and King of kings' (Revelation 17: 14), the Prince of Peace."

Mrs. Eddy says, on page 565 of *Science and Health*, "for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science."

Christian Scientists will never heal scientifically according to genuine Christian Science as taught by Mary Baker Eddy until they spiritualize their thought and cease to admit both a human and divine man and universe. Christian Scientists must observe Mrs. Eddy's instruction:

You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration (*Miscellany*, p. 242).

Without the Mind of Christ, which is understanding, Christian Scientists cannot demonstrate for themselves health (wholeness) and immortality.

Admission of disease, anticipation of its phases, and the preparation of a place in which to minister to the illusions which constitute the belief-man is too great a contradiction of Christian Science, as taught by Mary Baker Eddy, to be entertained for a moment by the Christian Scientists who are building on a "wholly spiritual foundation." It hints a condition of mortal belief which is externalizing for itself and for its future advocates so-called sanitariums, "orphans' homes, insane asylums, and the like."

You say you cannot believe that the erection of such institutions "is in direct obedience to our Leader's wishes . . . which had for a long time been uppermost in her thought." Neither do I believe that this had been "uppermost in *her* thought," but that she saw that it was "uppermost" in the thoughts of those surrounding her and that they would require these resorts, is true.

She has not left a By-Law in the *Manual of The Mother Church* which endorses the calling of the Field to furnish places of resort for invalids, therefore this action is illegitimate. That she granted this privilege to those whom she knew would require it is self-evident. That they did not undertake this work until the present moment means that the hour for their preparation for these phenomena had not arrived.

About the time the founding of an institution of this nature was proposed to Mrs. Eddy, two Christian Scientists conceived the idea of a Christian Science sanitarium. They were devoted

followers of Mrs. Eddy and her teaching. They leased a building in a large city, and furnished it with everything that is required in a perfectly equipped sanitarium. When their plans were fully consummated, they sent them to their Leader, Mrs. Eddy, thinking to rejoice her heart with their great achievement for the benefit of Christian Scientists, to whose comfort they could minister.

Mrs. Eddy disapproved of the establishment of sanitariums and they at once returned to their former method of Christian Science healing as Mrs. Eddy desired.

One of these faithful Christian Scientists had to encounter a father, who was not a Christian Scientist, but who had yielded to his daughter's importunities to enable her to carry on the work of a sanitarium and who had furnished all the money and would have to meet the financial loss. This tested her mental status as a follower of Christ and Mary Baker Eddy. She was weighed and not found wanting. She was able to retain her *spiritual* foothold in Christian Science healing. Her interview with her father resulted in a monetary loss and the disposal of the lease of the building, cots, and all the appurtenances of a modern health resort.

After this experience the progress of these two Christian Scientists with their patients was marked. When I last heard from them they were proving for themselves that the practice of true Christian Science healing had been demonstrated in their work.

I can corroborate the statement of the experience of these Christian Scientists with the proof of its verity.

To flee from adverse "criticism" in one's home or abroad, shows the lack of moral courage or spiritual understanding which true Christian Science gives. Neither Mrs. Eddy nor I ever fled from the "criticism" of human beliefs, since there is no material so-called man to criticize spiritual man; and there is none but the spiritual man. Whoever furnishes a place where Christian Science patients can retire from "criticism" will learn that "criticism" adverse to Christian Science comes from a false mentality and will pursue one, through physical personalities, wherever one locates,

and will not depart until one reflects enough of the Christ-mind to hush aggressive mental suggestion.

You will see, Mr. R. . . , that it would be impossible for me to concede that material beliefs and their phenomena "had for a long time been uppermost in her [Mrs. Eddy's] thought." The unreality of human belief and the eternality of "infinite Mind and its infinite manifestation" (*Science and Health*, p. 468), Spirit and spiritual man, filled her thought and protected her from aggressive mental suggestions of the weak and sickly beliefs. She was never deceived by them nor induced to reverse her teaching to accommodate such as were not ready to engage in spiritual warfare.

This is what our revered Leader taught and may be found on page 496 of *Science and Health*:

1. Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being.

I believe that Mrs. Eddy held "perpetually" this thought as she advised her students to do, until she rose beyond our mental vision to reappear as did Jesus.

2. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts (*Science and Health*, p. 261).

The "enduring, the good, and the true," were "uppermost in her thought" and must be "uppermost" in the thoughts of her true followers if they would demonstrate health, or spiritual power to make unnecessary, asylums for the so-called sick.

3. With Christ, Life was not merely a sense of existence, but a sense of might and ability to subdue material conditions (*Unity of Good*, p. 42).

Through holding to genuine Christian Science the true demonstrator of Mrs. Eddy's divine metaphysics gains a sense of "might and ability to subdue material conditions."

4. When thought dwells in God,—and it should not, to our consciousness, dwell elsewhere,—one must benefit those who hold a place in one's memory, whether it be friend or foe, and each share the benefit of that radiation (*Miscellaneous Writings*, p. 290).

This instruction the followers of Christ Jesus and Mary Baker Eddy practised, and not the contemplation of disease and fear, and some material way out of them.

5. Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously (*Science and Health*, p. 392).

Mrs. Eddy admitted no thought which would objectify a place where invalids would congregate, but she knew that all who fail to follow Christ and her teaching would objectify such material phenomena. Mrs. Eddy stood porter at the door of her thought and admitted only such guests as she taught her students to admit—Life, Truth, and Love. She knew that this would expel all false beliefs which would hinder her spiritual gravitation to Principle, eternal Life. I have tested and proved this teaching to be demonstrable.

6. Keep distinctly in thought that man is the offspring of God, not of man; that man is spiritual, not material (*Science and Health*, p. 396).

7. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration (*Science and Health*, p. 259).

During the eight years since Mrs. Eddy called to her "dear brethren in New York" to begin to build on a "wholly spiritual

foundation" all who were spiritually qualified to obey her summons have been building on a wholly spiritual consciousness, and will continue their ascent Spiritward until their "life is hid with Christ in God" (Colossians 3:3).

8. The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth (*Science and Health*, pref. x.).

Mary Baker Eddy never fled from adverse "criticism" of her teaching that "man is not material; he is spiritual" (*Science and Health*, p. 468), "There is no matter," but crossed mental swords with it and taught her students to follow her as their Leader.

I stoutly protest against the false assertion, viz., that the Christian Science movement "has barely passed its infancy." This statement implies that Mrs. Eddy, the Discoverer and Founder of Christian Science, has not fully established demonstrable Truth, and that some have arrogated to themselves the undertaking of developing it to its manhood, where it will be able to demonstrate its full power. Mrs. Eddy has brought Christian Science to a demonstration in this age, and did not "lay down" her life that she might "take it again" (John 10:17), until she had *established demonstrators* who would preserve her teaching until her reappearance as idea.

Mrs. Eddy speaks for herself, for her discovery of Christian Science, and for her complete establishment of demonstrable Truth at the present moment, in the following words:

Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom (*Miscellany*, p. 242).

It is *at* this point of demonstration with some. Because others who have begun the study and application of Christian Science to human needs have not yet grasped the spiritual facts of scientific

being, one should not infer that all of Mrs. Eddy's followers are in the primary class or in the "infancy" of "the wisdom and knowledge of God" (Romans 11:33). Some of Mrs. Eddy's students have been "tried in the furnace" (*Miscellaneous Writings*, p. 278), have crossed swords with the suppositional "enemy of good," and have come forth triumphant.

The Christian Science movement has been in active operation for more than fifty years. In 1866, Mrs. Eddy discovered and founded Christian Science and has established the Truth of scientific being in the hearts and minds of thousands of her followers. Her teaching and spiritual guidance, with some of her pioneer students, stand a living witness to the power of man when controlled by God, his divine Principle. Mrs. Eddy says, "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration" (*Miscellany*, p. 242). You cannot fully perceive that you are the child of God until through struggling with your own and the universal belief of life and substance in so-called matter, you vanquish it. Christ is the way to eternal Life.

Spiritual perception is gained only by following Christ, therefore many are not willing to take up the cross, wrestle with and overcome false material sense, and win the crown of immortality—eternal Life. The statement that Christian Science is in "its infancy" is an aspersion on Mary Baker Eddy and her teaching—the allness of God and the nothingness of the claim called mortal man and a material universe.

Years ago students of Christian Science laid off their swaddling clothes, accepted and gradually developed spiritual sense, the understanding and demonstration of divine metaphysics, until they became demonstrators, in greater or lesser degree, of the Christ-mind. Mrs. Eddy knew that the harvest, for some of her students, had come; while others followed on *towards* the demonstration of her teaching. In *Miscellaneous Writings*, page 356, she says to her students you "must remember that the seedtime is past, the harvest

hour has come; and songs should ascend from the mount of revelation, sweeter than the sound of vintage bells."

I can testify to the fact that songs *are now* ascending "sweeter than the sound of vintage bells" to those who have risen to a demonstration of divine metaphysics and are rejoicing in this harvest hour of Christian Science.

The promise found in Psalm 126, 5 and 6, has been fulfilled: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Again I repeat, Christian Science is to-day demonstrable, if one obeys its divine law, takes up his cross—the destruction of the so-called mortal mind—and follows Christ up to the point of demonstration over the belief of sin, sickness, and death.

There is no royal road to heavenly treasure;
The pathway does not lead through human pride;
But meekness, faith, and love, must fill the measure
We humbly offer to the Glorified.

Peter desired to follow Christ and said unto him, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matthew 19: 27.) Jesus answered him and said:

Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions (Mark 10: 29, 30).

The lie and the liar or the so-called carnal mind has always persecuted Christ and his followers. This persecution drives the true followers of Christ and Mary Baker Eddy to the zenith of demonstration of a wholly spiritual consciousness. Those who enter the arena of conflicting forces and attempt to demonstrate Christian Science with the *letter*, but without the *spirit* of Christ, will fail

and drop to the level of the human mind which externalizes sin, sickness, death, and all the phenomena which accompany material sense.

Mrs. Eddy does not hold her teaching responsible for failures. She says:

Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful.

That law-school is not at fault which sends forth a barrister who never brings out a brief. Why? Because he followed agriculture instead of litigation, forsook Blackstone for gray stone, dug into soils instead of delving into suits, raised potatoes instead of pleas, and drew up logs instead of leases. He has not been faithful over a few things.

Is a musician made by his teacher? He makes himself a musician by practising what he was taught. The conscientious are successful. They follow faithfully; through evil or through good report, they work on to the achievement of good; by patience, they inherit the promise. Be active, and, however slow, thy success is sure: toil is triumph; and—thou hast been faithful over a few things (*Miscellaneous Writings*, p. 340).

Let me quote from the *Christian Science Sentinel* of December 16th:

The question arises at this point and will doubtless be put to many, Does this mean that the Christian Science movement will establish schools, orphans' homes, insane asylums, and the like? This involves a conclusion which has not yet been reached, and which perhaps it would be unwise to discuss at this period, since we do not know what the future may bring forth.

Every one knows that a certain cause will produce a like effect. "Like produces like." Mrs. Eddy says, "all causation was Mind, and every effect a mental phenomenon" (*Retrospection and Intro-*

spection, p. 24). The Mind of Christ is expressed in health, harmony, spiritual power, love, joy, peace—in fact in a spiritual universe peopled with God's perfect ideas, ranging from the infinitesimal to the infinite. A Christian Scientist knows from the premise of Life, Truth, and Love what "the future may bring forth."

A false premise, the admission and anticipation of protracted demonstration of Christian Science and a preparation of a place for the care of invalids, suggests but one conclusion which has already "been reached." The agriculturalist knows what his seed will produce. The Christian Scientist knows that if he "soweth to his flesh [the fleshly mind]" he "shall of the flesh reap corruption [disease, and death, the result of the belief of life, truth, intelligence, and substance in matter¹]; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6: 8).

We can assume that all who start from the admission of both a material and spiritual man and both a material and spiritual universe—two premises—Mind and matter, that for them the "future" will "bring forth" what it always has in the past—suffering humanity finding refuge in so-called hospitals, "orphans' homes, insane asylums, and the like."

It is useless to enlist in the warfare against the belief of life in matter and attempt with the *letter* and without the *spirit*, to demonstrate Christian Science. "The letter killeth, but the spirit giveth life" (II Corinthians 3: 6). The dauntless Christian Scientist who grasps the spiritual sense of things, wrestles with and prevails over the aggressive mental suggestions that he is homeless and friendless. He knows that his Father-Mother God is his source of supply and "no good thing will He withhold from them that walk uprightly" (Psalm 84: 11).

One's environment or home is one's mentality objectified. I pray that all Christian Scientists will strengthen their earnest endeavors to gain the Mind of Christ, to declare their oneness with

¹ *Science and Health*, p. 468.

Spirit, and to affirm and demonstrate their ability to realize the angel of Love's presence and their home in their Father's house.

My dear Mr. R. . . , I trust that this reply which I have made to your letter will enlighten you and that you will continue to build on a wholly spiritual consciousness, while exercising charity for those who are learning by experience the way to genuine Christian Science, viz., "Spirit is infinite; therefore *Spirit is all*. 'There is no matter.'" Let me conclude with the words of the ever present impersonal idea, Mary Baker Eddy, who is leading us to the fulfilling of the law of Love, Father-Mother God, home, and heaven, here and now.

He alone ascends the hill of Christian Science who follows the Way-shower, the spiritual presence and idea of God. Whatever obstructs the way,—causing to stumble, fall, or faint, those mortals who are striving to enter the path,—divine Love will remove; and uplift the fallen and strengthen the weak. Therefore, give up thy earth-weights; and observe the apostle's admonition, "Forgetting those things which are behind, and reaching forth unto those which are before." Then, loving God supremely and thy neighbor as thyself, thou wilt safely bear thy cross up to the throne of everlasting glory (*Miscellaneous Writings*, p. 328).

Very sincerely yours,

AUGUSTA E. STETSON.

W. . . , N. C.,
January 10, 1917.

MY DEAR TEACHER:—

Just a year ago, during the Christmas holidays, I became very much impressed with the necessity for effecting some sort of settlement of the church property. As matters stood, the B . . . s' heirs held a deed in fee simple for the property, but recognizing the fact that they had no moral right in the matter of the building, etc., they did not enter upon it, nor molest those who were occupying it. You know the history of the church that held services independently of The Mother Church, and the collapse it suffered; of the organization and re-organization of several groups of people that finally culminated in a society, piloted by Mrs. B . . . , of New York City, and Mr. M . . . , of W . . . , N. C.

Six years had passed and still there was no settlement. In one year more, according to the law, the occupants would have become the legal owners. The case had been discussed all over the state, and a great many lawyers had been consulted. The B . . . family felt that the society had no rights whatever, excepting such as came through a few persons who had at one time been connected with First Church of Christ, Scientist, W . . . , N. C. Miss E . . . B . . . , a sister of M . . . 's, wanted to buy the interests of all the B . . . s' heirs and give the property to the Scientists, but she did not know how to give it to those whom she regarded as "M . . . 's friends," since they were not working as an organized body. She was unwilling to give it to the society, some of whom

had repudiated Miss B . . . s' teaching. There was also the question regarding the rights of those who built with M . . . the church, and who had been superseded by the society.

I had never met Mr. B . . . B . . . , Miss M . . . 's nephew and attorney for the B . . . s' heirs. One day, after worrying for several days and trying to throw the matter off, I called on young Mr. B He told me that he was just getting ready to open up the matter, since a final settlement was imperative. There were minor heirs,—of the P . . B . . . family. He said he did not know how to go about the matter in a manner that would do justice to all concerned, but that he should begin by entering suit for possession.

We talked for quite a while. He saw that the plan I presented would simplify matters, but he doubted that we could carry it to a conclusion. Humanly it did not seem possible, but it was worth trying. The plan was about as follows:—First Church of Christ, Scientist, W , N. C., Inc., was to ask the society to call a meeting to which members of said church were to be invited. Mr. B . . . was to be present representing the heirs. The request was made through Mr. B . . . and it was denied. Mrs. B . . . and Mr. M . . . , the two Readers, were suspicious and instructed their following to vote the proposition down. Mr. B . . . made lengthy explanations, and after three or four months, and many, many meetings of the Society, the meeting was called and we all went,—those who had been turned out, and those who had left of their own accord. The proposition was to this effect: In order to secure a legal title to the property, First Church of Christ, Scientist, W . . . , N. C., Inc. was to sell to the Christian Science Society, for the sum of one dollar, all its right and title in the building and its furnishings, *provided*, the Society would give a deed to the B . . . s' heirs for one half the property surrounding the edifice; and *provided* the B . . . s' heirs would give a deed in fee simple to the society for the other half of the land and the building. There is a whole city block involved and the society was letting out the land for farming purposes to the disgust of the nearby residents. They

had no use for so much land and, further than this, it had not been Miss B . . . s' intention to *give* so much land to the church. I trust that I am not wearying you with details, but I want you to know all the facts in the case. Soon after the church was built, we began to think of a larger church that some day would take its place, and the trustees gave Miss B . . . a note for a parcel of land adjoining that she had given,—a parcel about equal in size to that donated. A remark made by Mrs. F . . . , to the effect that there was but little credit deserved for gifts that were to be paid for, reached Miss B . . . and she returned the note, making a gift of what had started out to be a sale. This matter was reviewed and urged as a reason why this portion of the land should be given back to the heirs.

After several months of bickering, the matter is now just about settled, an order of court having confirmed all that we desired done.

The only thing asked for by First Church of Christ, Scientist, W . . . , N. C., Inc., was the privilege of removing from the building the box with its contents in the cornerstone. An explanation of this strange request was called for, and it was stated that one of the most precious articles in that box was a telegram received from you on the morning the cornerstone was laid; that the present congregation placed no value on this article nor the sender; that the society did not stand for the same high concept of Christian Science as the church had done, and that it would be much more fitting to allow it to state its own attitude to the teachings of our Leader, lay its own cornerstone and be unfettered by anything the church had stood for. When asked what disposition was to be made of the box and its contents, it was stated that the literature contained therein had been sent by special messenger from you, and that it would be sent back to you with the request that you become the custodian until such time as First Church of Christ, Scientist, W . . . , N. C., Inc., asks to have it returned. Will you do this, dear Mrs. Stetson, for Miss B . . . s' sake, and for the sake of the other members of

your spiritual body who have suffered much in order that they might remain faithful to the teachings of our beloved Leader, as these teachings have been made plain to us through you, our exalted teacher? The Society may have the shell, the material structure, but that which represents all that we stood for is sealed up in the little box. Of its spiritual import they have not the faintest conception, and in removing the cornerstone we have taken our real church and placed it in the hands that planted and nurtured it for so many years.

The expense of all the transfers of deeds, and the removal of the box was borne by the B . . . s' heirs. They have acted most generously, thereby putting to shame the members of the Society who have manifested so much suspicion and distrust as to make us ashamed of them in the presence of non-scientists.

I have wanted to ask your advice many times during the past year, but there seemed to be a strong hand holding me back. I cannot tell you why I have done this thing. An outside influence seemed to be using me and I could not but do what I have done. If I have done wrong, I have not done so wittingly. Will you write me, at once please, and tell me if we may send the box.

Lovingly your student,
H . . . E. F . . .

7 WEST 96th STREET,
NEW YORK CITY,
January 22, 1917.

MY DEAR STUDENT:—

Never have I experienced a greater surprise than was contained in your letter of Saturday the 13th inst. I have never heard the slightest hint of the strange proceedings which have been carried on for a year. As you say, you certainly yielded to a "strong hand" which prevented you from telling any one of your plans and purpose on a subject so vital to the Cause of Christian Science and which have terminated so unscientifically.

Unless I see that a student of mine is unable to cope with aggressive mental suggestions I never interfere with his or her work. When I *do* discover an inability to demonstrate truth, I endeavor to arouse the student to the necessity of adhering more understandingly to Principle—God. Sometimes I note that only through experience will some students gain spiritual power to resist and annul the claim of evil. Only by fulfilling the law of love to God and man—loving our neighbor as ourselves and obeying the teachings of Christ Jesus and our revered Leader, Mary Baker Eddy—can *any one*, in Christian Science, escape the pit and the fall.

I have always recognized First Church of Christ, Scientist, W . . . , N. C., Inc., as the expression of dear M . . . B . . . s' thought of a branch of The Mother Church, which she objectified in a church edifice. So-called *material* sense regards the building as symbol only, but spiritual sense will finally dissolve and dispel the shadow or symbol and will reveal it as substance idea, "the substance of things hoped for, the evidence of things not seen" (Hebrews 11: 1) by so-called human sense, until finally the operation of Spirit will disclose "The structure of Truth and Love" (*Science and Health*, p. 583), the Church Triumphant.

Her Leader, Mary Baker Eddy, cooperated with M . . . in all she did in bringing forth this branch of the Mother Vine. I saw all the correspondence that passed between our beloved Leader and my dear student, M . . . B . . . , all of which convinced me that Mrs. Eddy loved her, trusted her, and rejoiced in the fact that Mary and the members of her church had built an edifice where people could congregate to worship God in the city where she, Mrs. Eddy, had lived, and where she met her first great sorrow.

The following is the dedicatory letter sent by Mrs. Eddy to Miss B . . . s' church:

FIRST CHURCH OF CHRIST, SCIENTIST, W . . . , N. C.

My Beloved Brethren.—At this dedicatory season of your church edifice in the home of my heart, I send loving con-

gratulations, join with you in song and sermon. God will bless the work of your hearts and hands.

PLEASANT VIEW, CONCORD, N. H.,
July 27, 1907.

Miscellany, p. 197.

I know that M . . . sent to Concord a plaster model of a church for Mrs. Eddy to see and I read our Leader's written approval of all that M . . . did in bringing out this branch of Mrs. Eddy's church, The First Church of Christ, Scientist, Boston, Massachusetts, The Mother Church. As her teacher I sent a telegram to M . . . on the occasion of the laying of the corner-stone of her church, and *my* church, First Church of Christ, Scientist, New York City, sent a copy of the Holy Bible and of all Mrs. Eddy's writings to be placed in the corner-stone of First Church of Christ, Scientist, W . . . , N. C., Inc. If any one questions my claim to First Church of Christ, Scientist, New York City, let me quote from our Leader, Mary Baker Eddy, the following:

One thing in my haste was forgotten, namely, the designation of The First Church of Christ, Scientist, as *my church*. The question will be, is, asked whose church is it? We cannot say it is Mr. Herring's or the Board of Directors' church, for it surely is not. It was my church in the beginning as much as Mrs. Stetson's church is hers. We must be orderly in these things or it will lead into difficulties that you do not see but *I do see them*.

A facsimile of this letter in the handwriting of Mrs. Eddy can be found in my book, *Reminiscences, Sermons, and Correspondence*, page 1192.

Individual members of First Church of Christ, Scientist, New York City, sent a fine Estey organ to Miss B . . . which she placed in the church.

First Church of Christ, Scientist, W . . . , N. C., Inc., was in the beginning, is now, and ever will be, in the continuity of thought and its manifestation, M . . . B . . . s' reflection of Mind,

M . . . B . . . s' church. It is a mental object. Spiritualization of thought will finally reveal this incontrovertible fact in Christian Science, that there is no robbery in Mind. She it was who, through a spiritual concept, conceived it, and she, with her students, brought it into manifestation, paid for, and dedicated it, and is rising to redeem it.

She is ever present as spiritual idea, reflecting omnipotent Life and light, which will finally dissolve finite concepts and will reveal the work which she entered upon while on this plane of consciousness. The redemption of her spiritual identity or individuality will include the redemption of her church as a branch of "The structure of Truth and Love" together with the revelation of God's perfect universe peopled with His perfect children, held in the bonds of Love, forever unfolding in eternal Life.

There is no death, but the death of a false corporeal sense, and Mrs. Eddy's words to Edward A. Kimball apply to M . . . B . . . s' divine or spiritual identity and the work which she entered upon while she was visible to our human sense.

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science (*Miscellany*, p. 297).

And also her words to her dear student, Joseph Armstrong, that he "is not dead, neither does he sleep nor rest from his labors in divine Science; and his works do follow him" (*Miscellany*, p. 296).

During all this emergence from a human to a divine or spiritual sense, here or hereafter,—to those who continue on this plane of consciousness, and to those who are not equal to nullifying, on this plane, the effects of "the fiery darts of the wicked" (Ephesians 6:16), there is progress outward, onward, upward into the full manifesta-

tion of man in the image and likeness of God, and this includes the revelation of all things, objects, in God's universe.

Jesus reappeared after his victory over seeming death and presented himself to his disciples. His disciples had received his teaching and seen his great demonstrations of the power of his Christ-mind, or his sonship with God, which is the birthright of all God's children, but had he not reappeared in image, form, outline, they would not have been convinced of his victory over the claim of death. Jesus said, "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). He also said, "I will come again" (John 14:3) in manifestation of my individual spiritual identity in the image and likeness of my Father. It is wisdom to follow the words and teaching of the Master and our revered Leader and to *look* for *Immanuel*—man in the divine image of God—to appear. Our Leader says:

The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said (*Science and Health*, p. 43).

Thus we see that Jesus' words and demonstrations would not have been sufficient proof to his disciples of his presence without his *visible* manifestation as image or man. As he rose beyond their mental ability to visualize him, he seemed to *them* to disappear or ascend, even though he assured them of his continued presence in the following words: "Lo, I am with you alway, even unto the end of the world [of corporeal sense]" (Matthew 28:20).

His words have rung down the centuries, "I will come again"—will manifest myself,—and he will, as ideal man, but the second time he will appear in the image and likeness of a perfect Principle—"perfect God and perfect man" (*Science and Health*, p. 259) expressed in idea. This is the coming of the "Lord of lords, and King of kings" (Revelation 17:14), and the imminence of the ideal man is unmistakable in the phenomena of the world war.

He will "appear the second time without sin [or fleshly embodiment] unto salvation" (Hebrews 9:28). "Every knee shall bow,

every tongue shall swear" (Isaiah 45:23) that this is man in the image and likeness of God.

The Prince of Peace is behind the shadow and the light of the world (Christ) is fast dissipating this shadow. Christ's reappearance was prophesied, in the following words, "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezekiel 21:27). Truth is indeed overturning and destroying mortal so-called man, and all sin in its various forms and phases, and will continue to destroy the claim of evil—material generation—until the real man is revealed as the eternal substance man.

After the tragedy which followed immediately upon the dropping of M... 's church from membership in The Mother Church, by its Board of Directors, because she stood in defense of her spiritual interpretation of Mrs. Eddy's teaching, there arose much confusion among the members, which resulted, as you know, in the church edifice falling into the hands of persons who had neither conceived nor brought it forth.

Your church had already been dropped from membership in The Mother Church and was in your hands. If you and others comprising this church membership had not failed to demonstrate love and unity, you would have been enabled to occupy and defend this branch church, until such time as the day of redemption should restore it to its rightful owners, as a fruitful branch of "The structure of Truth and Love," The Mother Church.

I *resigned* from *my* church *temporarily* to assuage the great discord caused by the warring elements which were operating and which would have injured the "oil and wine" that composed the body of church members. By removing my personality from their midst the enemy was satisfied and quiet began to reign. This I did to save the situation until spiritual growth should enable the members to regain their spiritual poise in the church.

You remember that Solomon, when questioned by two mothers who claimed the child, advised that they divide it and give one

half to each. The true mother at once gave up the child and the case was decided in her favor. The child was restored to her. "He that findeth his life [the material sense of things] shall lose it: and he that loseth his life [or material sense] for my sake shall find it" (Matthew 10: 39).

I do not see how you can remove the corner-stone which contains the records of omnipotence, the Holy Bible, *Science and Health with Key to the Scriptures*, and all the writings of our revered Leader. I repeat, I do not see how you can remove these from the edifice, calling one spiritual, and the other material, or a "shell," when they are one. A material concept may see it as two, but spiritual sense reveals it as thought objectified. The thought and its body or manifestation are one.

Our revered Leader, Mary Baker Eddy, requested her "dear brethren in New York" to begin "to build . . . on a wholly spiritual foundation, than which there is no other. . . . Spirit is infinite; therefore *Spirit is all*. 'There is no matter'" (*Miscellany*, p. 357).

The spiritually awakened members of First Church of Christ Scientist, New York City, responded to this call in a letter¹ to our Leader and began "to build . . . on a wholly spiritual foundation," disclaiming every suggestion of so-called mortal mind to make itself appear to be real. This has developed a quickened spiritual sense which is revealing God, man, and the universe of Spirit and its infinite ideas as the only man and universe.

This is all of man in God's image and likeness. This divine sense reverses and dissolves so-called material sense and will continue to operate, until we realize the eternal fact and behold the spiritual ideas from the infinitesimal to the infinite. Then we shall know, through demonstration, what our Leader desired us to prove, viz., "Spirit is infinite; therefore *Spirit is all*."

From this premise you will see that there is but one church, not two, a material and a spiritual, but *one*, "The structure of Truth and Love."

¹ *The Christian Science Journal*, vol. xxvi., p. 697.

First Church of Christ, Scientist, W . . . , N. C., Inc., must be redeemed through the attainment of spiritual understanding, which is man. Symbols must disappear and spiritual concepts must be manifested.

You say that the present congregation which occupies the edifice can "lay its own corner-stone." Another corner-stone, put in the place which has been occupied for years by the one endorsed by our Leader, Mrs. Eddy, will not be legitimate nor moral. It is inadmissible from the standpoint of a divine metaphysician. The corner-stone with its contents was placed there by dear M . . . B No one has a right to remove this corner-stone nor place it in the custody of another.

I have no right to anything in Miss B . . . s' church but the love of the brethren, nor can I assume that she, her divine nature, the impersonal idea, is not ever present, rising higher and higher, in spiritual power, until finally, through spiritualization of thought, she will reveal her church which was ruthlessly taken from her for a time. I would never for one instant interfere with the divine law and order, which moved my dear student, M . . . B . . . , to turn to God and to His "highest visible idea" (*Science and Health*, p. 560), Mary Baker Eddy, for spiritual guidance, and to externalize her thought in a church edifice.

No one has the right to remove her landmarks, no one should attempt to part the seamless garment and cast lots for it (John 19: 23, 24). The corner-stone and the edifice are one and mental, spiritual, and should remain where she placed them. The church edifice is also mental and further objectifies her spiritual sense. They are one and inseparable, and cannot be severed from the spiritual idea, M . . . B . . . s' divine individuality which reflects Principle, and is now manifest in symbol. Our Leader says, "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments" (*Science and Health*, p. 310). Through progress of mental, divine development this branch church will be revealed as substance idea in all "expression,

form, outline, and color" (*Science and Health*, p. 247). Spiritual consciousness will find expression in *spiritual* accompaniments and this suggests "a new heaven and a new earth" (Revelation 21: 1) with its infinite ideas.

Mrs. Eddy says, speaking of the Revelator:

This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness (*Science and Health*, p. 573).

Mrs. Eddy knew that divine individuality could never be seen through human concepts. In proof of which let me quote from her "Letter to a Clergyman," *Miscellany*, pages 119, 120:

Should I give myself the pleasant pastime of seeing your personal self, or give you the opportunity of seeing mine, you would not see me thus, for I am not there. I have risen to look and wait and watch and pray for the spirit of Truth that leadeth away from person—from body to Soul, even to the true image and likeness of God. St. John found Christ, Truth, in the Word which *is* God. We look for the sainted Revelator in his writings, and there we find him. Those who look for me in person, or elsewhere than in my writings, lose me instead of find me.

Through this clergyman's material concept he could never have seen the impersonal idea or divine individuality of Mary Baker Eddy, to which she was referring, which was and is "Immanuel, or *God with us*" (*Science and Health*, p. 34). Faithful adherence to her teaching, and constant study of her writings, will so spiritualize the thought of her students, that gradually, material sense will dissolve and spiritual sense will reveal our great Leader in the image and likeness of God, as having been ever present, as idea.